

The Saint Mark Lion

August 2002

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The Empress Eudoxia venerating
the Chains of Saint Peter

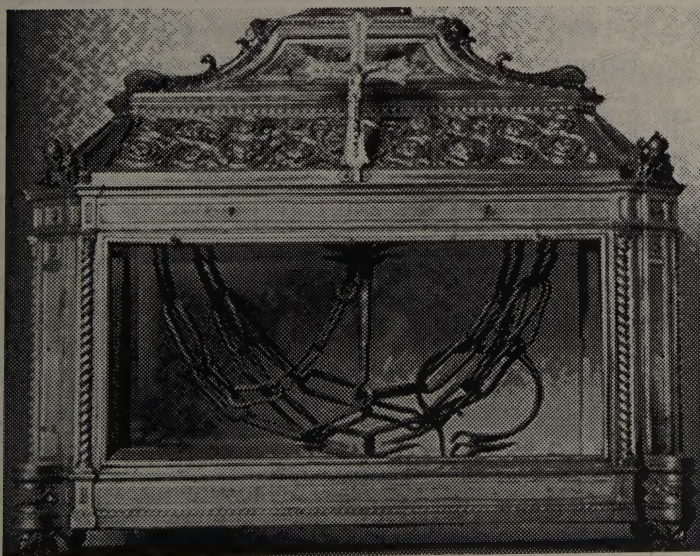
The History of the Feast

THE FEAST OF SAINT PETER'S CHAINS

August 1

O GOD, who didst deliver thy holy Apostle Saint Peter from his bonds and suffer him to depart unhurt: vouchsafe, we pray thee; to deliver us from the bonds of our sins, and of thy mercy preserve us from all evil.

LOOSEN, O Peter, at God's commandment, our earthly bondage: opening unto us the blessed the doors of the heavenly kingdom.



THE Feast of Saint Peter's Chains, according to the 1911 *Catholic Encyclopedia*, was originally the dedication feast of a church dedicated to St. Peter the Apostle in Rome, erected on the Esquiline Hill in the fourth century. Later, in the early fifth century, this church, under the patronage of the Byzantine Empress Eudoxia was rebuilt by Pope Sixtus III. This basilica, known as *S. Pietro in Vinculo* (St. Peter in Chains), still stands today.

The theme of the feast, of course, centres on the precious relic contained within the church – the very chains which held St. Peter while he was in prison in both Rome and Jerusalem. It would seem that the Church of Rome always had in her possession a chain from Peter's stay with Paul in the *Carcer Mamertinus* (the Mamertine Prison). However, in the mid-fifth century, Pope St. Leo the Great was given another chain from Peter's captivity in Jerusalem, as mentioned in the Acts of the Apostles. The legend is that, upon examining both the Roman chain and the chain from Jerusalem, the Pope found that they miraculously fused together into one unbreakable series of links. Perhaps in thanksgiving for this miracle, the devout Empress Eudocia rebuilt the Basilica of Saint Peter in Chains, and dedicated it to the Apostle in the year 442.

The story of St. Peter's Chains is derived from the Acts of the Apostles. In the year 44 King Herod Agrippa, after putting to death Saint James, son of Zebedee, was still avid for popular approval by the Jews. He had Saint Peter cast into prison, intending to put him to death publicly after the

Passover; but the entire Church of Jerusalem was offering up prayers to God “without ceasing” (Acts 12:5) for the deliverance of the this great pastor of His flock, and God heard them favorably.

The king had taken all possible precautions to prevent the escape of his prisoner. He was guarded day and night by sixteen soldiers, four of whom kept sentry duty in turn — two in the same dungeon with him, and two at the gate. Saint Peter was fastened to the ground by two chains, and a soldier watched on either side of him. He lay fast asleep on the very night before the day fixed for his execution, when it pleased God to deliver him out of the hands of his enemies. In the middle of the night, a bright light shone in the prison, and an Angel appeared beside him. He woke him from his sleep and bade him instantly rise, fasten his cincture, put on his sandals and cloak, and follow him. The Apostle did so, for the chains had fallen off his wrists. Following his heavenly guide, he passed after him through the first and second watches, and when they arrived at the iron gate which led into the city, that gate opened before them of its own accord. The Angel conducted him through one street, then, suddenly disappearing, left him to seek refuge.

The Apostle went directly to the house of Mary, mother of John Mark, where several disciples were assembled and sending up their prayers to heaven for his deliverance. As he stood knocking, a young woman who had been sent to the door, hearing Peter’s voice, ran back in joy and informed the group that their Pastor was at the door. They paid no attention to her, saying she was beside herself, or that it was probably his Guardian Angel. But the knocking continued until they opened the door, and Saint Peter, entering, told them of his miraculous escape. Having enjoined them to notify the rest of the brethren, he departed to regions of greater security, carrying wherever he went the divine blessing and life.



It is thought that the date August 1 was either the date of the solemn consecration of the rebuilt church, or the day of dedication of the original church. It would also seem that the early Roman Church established this feast to overtake the remnants of a certain pagan festival which took place on August 1. In the Eastern Church, another feast of the same name occurs on January 16 (perhaps the date of the solemn consecration of the church rebuilt by the Byzantine Empress, August 1 being the original dedication date?).

The traditional English title for this day was *Lammas Day* (see the black letter days of the Calendar of the 1662 Book of Common Prayer). The common explanation is that the name derives from “Loaf-Mass Day” (Saxon, *halm-mæsse*, for *half-mæsse dæg*) referring to the traditional practice of using the newly made bread from the harvest as the communion bread of the Mass.

However, Dr. John Mason Neale (*Notes on Liturgiology and Church History*, 1863), citing a different theory, comments:

It would be most natural to derive this from *Loaf-mas*, that is, the benediction of the new bread. But when we find the first of August termed in Welsh *Dydd degwm wyn*, Lamb-tithing day, it is clear that the easier derivative, *Lamb-mas Day*, is also the true one. The Manx name has in all likelihood the same origin; it is *Laa’l Lhuanys*. *Lhuan* is any creature, more especially a lamb or calf, which comes out of due season. It was probably the absence of an octave, as compared with the great festival of S. Peter, that led to the proverbial idiom, *At latter Lammas*; that is, never; or, as the Danes say, on the 30th of February. In Germany, the day is *Kettenfeier*, the Feast of the Chains, – a literal translation of the Latin. §

SAINT PETER WITH THE KEYS, AND SAINT PETER BOUND.

A Sermon by John Mason Neale

Lammas Day, August 1.

"AND JESUS ANSWERED AND SAID UNTO PETER, I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN; AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN."

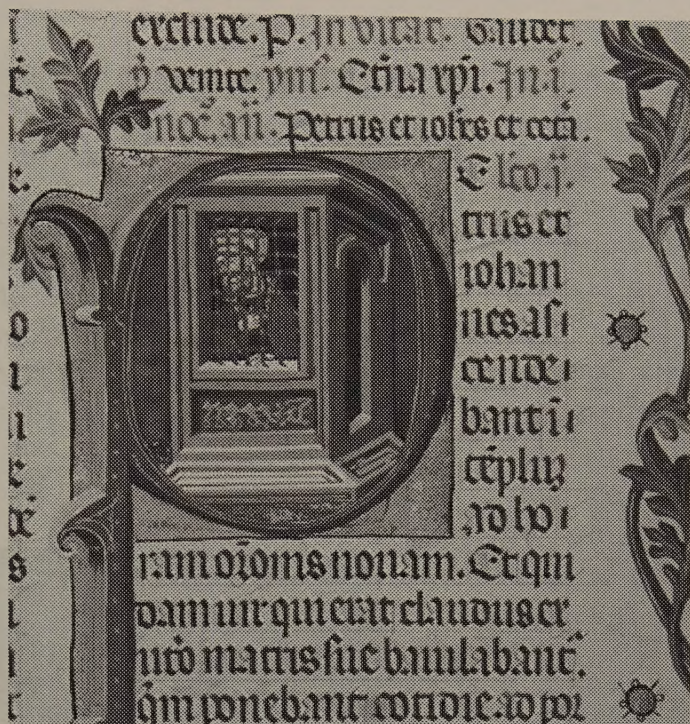
— S. MATTHEW *xvi.* 17, 19.

"PETER WAS SLEEPING BETWEEN TWO SOLDIERS, BOUND WITH TWO CHAINS."

— ACTS *xii.* 6.

I HAVE taken two texts; and very different from each other at first sight they seem. S. Peter, having the keys of the kingdom of heaven given to him; and S. Peter bound with two chains, and sleeping between two keepers. "Whatsoever thou shalt bind on earth shall be bound in heaven," says our LORD in the one verse; and in the other Peter is bound himself, in the power of his enemies – about, on the next day, to be led forth and put to death. Is it so that CHRIST fulfils His promises?

Yes; and S. Peter knew it, and never for a moment expected that it would be otherwise. He was not spending the night in complaining that the promise made to him had not been fulfilled; no, nor yet in reminding our LORD of it, and therefore praying to be delivered. He was asleep; and very likely the only Christian in Jerusalem that was asleep that night. Now notice, how each of GOD's servants has his own especial duty, even about the same thing. Peter, having committed himself to his Master's hands, knew that he had work to do for Him on the morrow which would require all his strength. Therefore he used the means which GOD has appointed for the refreshment of our bodies: he lay down and slept. But the rest knew that it was not then their duty to sleep, but to be instant in prayer; and therefore they gathered



themselves together to that end at the house of S. John Mark.

Now attend to that verse, for it is worth it. "Peter therefore was kept in prison; BUT – prayer was made without ceasing of the Church unto GOD for him." Yes: Herod knew very little how much such a BUT is worth; worth more than all his bars, and his dungeons, and his guards. If the Church prays without ceasing for Peter's deliverance, it matters not a whit where Peter is kept.

If you would only remember that for yourselves, how much trouble and misery you might sometimes be spared! If you knew how much prayer can do, – how the prayer of a poor weak old man or woman is stronger than a great army of warriors, – how much oftener, how much more earnestly, you would pray than you do!

I read of Peter's sleeping three times: once when our LORD was in His greatest earthly glory, namely, at His Transfiguration; once in His deepest humiliation, namely, at His Agony; and once in his own great need. Those two first times were not sleeps which did him honour; the spirit might be willing, but the flesh was weak. But the last showed Peter's faith and love. He knew that he was to die on the morrow, as

James had died before him; he knew that he was shut out from all earthly hope; he knew that the little Church of Jerusalem needed him; but he left everything in CHRIST's hands, knowing that He would keep that which was committed unto Him. He had seen his Master asleep in the midst of great fear and danger, and now he followed His example. If our LORD had said, "Simon, sleepest thou?" there would have been no upbraiding in His words now. So, you see, we may sometimes do good service to GOD, and be working out our own salvation, even while we sleep.

But I wish you more particularly to notice the two texts taken together. Suppose that on that night some one had gone to Tiberius, the Roman Emperor, and had said to him, "Are you aware that, in your dominions, there is now living a man who has the keys of the kingdom of heaven? and that whatsoever he shall bind on earth shall be bound in heaven, and whatsoever he shall loose on earth shall be loosed in heaven?" – "Where and what is this great man?" the Emperor would have said, "that we may go and do him honour?" "He was a fisherman; he became a preacher of CHRIST, Who was crucified in Jerusalem; and now he is bound with two chains in prison, and is about to be led out to-morrow, and to be put to death."

Imagine the ridicule, the loud laughter, with which the Emperor would have received such a message. And yet there was the very thing – that was the plain, simple truth. He that had the keys of heaven was shut up in prison; he that could bind on high was bound on earth.

And how many things now-a-days there are which seem just as hard to believe – which seem just as contrary to what we see with our own eyes! I may tell you, as I often have told you, that to be poor is a more blessed estate than to be rich, – that those who are poor are more likely to be saved than those that are wealthy, – and you listen, and think it sounds very well, and do not really believe it for all that. I may tell you how much one good hearty prayer of any one of you may avail with GOD; how much it may do

for you if you are in want; how much it may do for you if you are in difficulty; how much it may do for you when you are in sickness. You believe it in a sort of way, and you pray in a sort of way; but I want you to believe it as much as you believe that you could get me to do anything in my power for you by

asking for it; and to ask as if you believed in GOD's being able to hear you, as much as you believe in mine.

"Except I shall see, I will not believe." That was the saying of an Apostle, I confess; but it was not said like an Apostle. See how foolish this is in worldly matters. An English traveller was once talking to the Emperor of Birmah, (which is a very hot country,) and telling him of different things in England. He spoke about our railroads, and our newspapers, and our shops, and our manufactories; and the Emperor, though he was very much surprised, believed everything. At last the traveller happened to say something about skating, and the Emperor would listen no longer. He said, "You have told



me many wonderful things, but I was willing to believe them, because you said them. But I never will nor can believe that water becomes hard enough to be walked on. If the whole world told me so, I would not believe it. I see that you are trying to deceive me, and I will listen to you no more."

We are ready to smile at this Emperor; but we do exactly the same thing ourselves. We believe what GOD tells us of the mighty works which He did in our fathers' days, and in the old time before them; but, that poverty, or sickness, or distress is sent to us because GOD seeks to do us good, – No! that we never will believe: He says so, we cannot deny it, but we do not believe it still. Anything else; but not that.

Peter, that had the Keys of the Kingdom of Heaven, bound with two chains! Yet, after all, what was that to His being bound Who made the Kingdom of Heaven, and Who is LORD of it! What is that to GOD being judged by man, to the King of kings being scourged by slaves, to the LORD of all things hanging on the Cross between two thieves! S. Peter was but following his Master. He was condemned for the same reason. "And so Pilate, willing to content the people, delivered JESUS unto them." And Herod,

because he saw that the death of S. James pleased the Jews, proceeded further to take Peter also. "If the world hate you, ye know that it hated Me before it hated you." But the servant was delivered, while the Master was not. The cup could not pass away from our LORD; but, for that time, it did pass away from S. Peter. CHRIST could have called for twelve legions of angels, and would not; but He sent an angel to deliver His Apostle. Peter had many years of work to do for GOD, and till that was done, neither Herod, nor all the expectation of the people of the Jews could hurt him.

Therefore now, when we see any of GOD's dealings that we do not understand, – when we are tempted to doubt His promises, because they seem to us not to be fulfilled, – when we are disposed to say, as Rebekah did, "If it be so, why am I thus?" – then let us remember that GOD's ways are not as our ways, nor His thoughts as our thoughts; and let us think of Peter, that had the Keys of the Kingdom of Heaven, and was yet bound between two soldiers with two chains.

And now to GOD, the FATHER, the SON, and the HOLY GHOST, be all honour and glory, for ever. Amen. §

PUBLISHING UPDATES from LANCELOT ANDREWES PRESS (Glendale, Colorado)

**Saint Dunstan's PLAINSONG
PSALTER with Canticles**

Is ready for its third (and final!) draft edition. The third draft will include all of the material of the second, plus some extra Venite, Te Deum and Evening Canticle settings. The finished edition, of course, will be a beautiful hardcover volume, probably with thin "Bible" paper (to reduce the thickness and weight of the book). The projected date of publication is Advent Sunday, 2002.

**Neale and Helmore's
THE HYMNAL NOTED**

This wonderful volume, from the middle 1800's, contains over 100 of the ancient and medieval Latin Hymns of Western Christendom, translated into beautiful traditional English by Rev. Dr. J.M. Neale, and set to the original plainchant melodies by Rev. Thomas Helmore. We hope to have a first facsimile edition (with added indices) for sale very soon, probably by Michaelmas Day, (Sept. 29). 2002.

SAINT MARK'S PARISH KALENDAR AND LECTIONARY

For August 2002 A.D.

Thursday, August 1

St. Peter's Chains (Lammas Day)

Comm. Holy Maccabean Martyrs

Comm. St. Seraphim of Sarov

MATINS: Dan. 3:19-28 / II Cor. 1:3-11

MASS: *Nunc scio* (White)

VESPERS: Gen. 22:1-19 / I Peter 1:13-21

Friday, August 2.

St. Stephen I, PM

MATINS: Judges 8:22-end / Matt. 15:21-end

MASS: *Statuit ejus* (Red)

VESPERS: Neh. 8:1-12 / Acts 28:1-15

Saturday, August 3.

The Invention (Finding) of St. Stephen, Protomartyr

MATINS: Judges 9:1-21 / Matt. 16:1-12

MASS: *Sederunt principes* (Red)

VESPERS: Neh. 8:13-end / Acts 28:16-end

Sunday, August 4.

FIFTH SUNDAY AFTER TRINITY

MATINS: Gen. 41:1-49, 54-end / Matt. 25:14-30

MASS: *Exaudi, Domine* (Green)

VESPERS: Exod. 24 / Mark 9:2-13

Monday, August 5.

Our Lady of Snows (Dedication, St. Mary Major in Rome)

Comm. St. Oswald, KM

MATINS: Judges 9:22-40 / Matt. 16:13-end

MASS: *Salve sancta Parens* (White)

VESPERS: Exod. 24 / Mark 9:2-13

Tuesday, August 6.

THE TRANSFIGURATION OF OUR LORD

MATINS: Mal. 3:16 - 4:2 / Rev. 1

MASS: *Illuxerunt* (White)

VESPERS: Exod. 34:29-end / II Cor. 3

Wednesday, August 7.

THE MOST HOLY NAME OF JESUS

Comm. Within Octave of the Transfiguration

MATINS: Exod. 34:1-8 / Acts 3:1-12

MASS: *In nomine Jesu* (White)

VESPERS: Micah 6:3-8 / Col. 3:12-17

Thursday, August 8.

Ss. Cyriacus, Largus & Smaragdus, Mm

[Repose of Rev. John Mason Neale, D.D. in 1866]

Comm. Within Octave of the Transfiguration

MATINS: Judges 11:1-11 / Matt. 18:1-20

MASS: *Timete Dominum* (Red)

VESPERS: Ecclus. 50:5, 11-21 / John 21:1-12

Friday, August 9.

The Vigil of St. Laurence

Comm. Within Octave of the Transfiguration

MATINS: Judges 11:12-28, 32-33 / Matt. 18:21-end

MASS: *Dispersit* (Violet)

VESPERS: Ecclus. 50:5, 11-21 / John 21:1-12

Saturday, August 10.

SAINT LAURENCE, DEACON & MARTYR

Comm. Within Octave of the Transfiguration

MATINS: Job 19:23-27 / Luke 6:20-36

MASS: *Confessio et pulchritudo* (Red)

VESPERS: Isa. 52:1-10 / John 20:19-23

Sunday, August 11.

SIXTH SUNDAY AFTER TRINITY

Comm. Ss. Tiburtius & Susanna, Mm.

Comm. Within Octave of the Transfiguration

MATINS: Gen. 42 / Matt. 5:38 - 6:15

MASS: *Dominus fortitudo* (Green)

VESPERS: Ecclus. 2 / Matt. 14:22-33

Monday, August 12.

Comm. Within Octave of the Transfiguration

MATINS: Judges 13 / Matt. 19:16-end

MASS: *Illuxerunt* (White)

VESPERS: Esther 1 / II Thess. 1

Tuesday, August 13.

Octave Day of the Transfiguration

Comm. St. Maximus the Confessor, Monk

Comm. Ss. Hippolytus & Cassian, Mm.

MATINS: Judges 14 / Matt. 20:1-16

MASS: *Illuxerunt* (White)

VESPERS: Esther 2:1-11, 16-end / II Thess. 2

Wednesday, August 14.

Vigil of the Dormition (Assumption)

Comm. St. Eusebius of Rome, Priest & Confessor

MATINS: Judges 15 / Matt. 20:17-end

MASS: *Vultum tuum* (Violet)

VESPERS: Song of Songs 2:10-17 / John 19:25-27

Thursday, August 15.

THE DORMITION (Assumption) OF OUR LADY

MATINS: Song of Songs 2:1-4 / Rev. 12:1-6

MASS: *Gaudeamus* (White)

VESPERS: Ecclus. 24:7-12 / Rev. 7:9-17

Friday, August 16.

ST. JOACHIM, FATHER OF ST. MARY

MATINS: Ecclus. 32:14-16 / Matt. 25:31-36

MASS: *Dispersit* (White)

VESPERS: Ecclus. 31:8-11 / Luke 12:42-44

Saturday, August 17.

Octave Day of St. Laurence

Within Octave of the Dormition

MATINS: Judges 18:13-end / Matt. 21:33-end

MASS: *Probasti, Domine* (Red)

VESPERS: Esther 14 / Gal. 3:1-15

Sunday, August 18.

SEVENTH SUNDAY AFTER TRINITY

Comm. St. Helen, Empress, Mother of St. Constantine

Comm. Within Octave of the Dormition

MATINS: Gen. 43 / Matt. 25:31-end

MASS: *Omnes gentes* (Green)

VESPERS: Tobit 4:5-11, 16 / Matt. 6:1-4, 19-21

Monday, August 19.

Within Octave of the Dormition

MATINS: Ruth 1 / Matt. 22:1-14

MASS: *Gaudeamus* (White)

VESPERS: Esther 5 / Gal. 3:16-end

Tuesday, August 20.

Within Octave of the Dormition

MATINS: Ruth 2 / Matt. 22:15-33

MASS: *Gaudeamus* (White)

VESPERS: Esther 6:1-12 / Gal. 4:1-18

Wednesday, August 21.

Within Octave of the Dormition

MATINS: Ruth 3 / Matt. 22:34-end

MASS: *Gaudeamus* (White)

VESPERS: Esther 8 / Gal. 5:2-15

Thursday, August 22.

Octave Day of the Dormition

Comm. Ss. Timothy, Hippolytus & Symphorian, Mm.

MATINS: Ruth 4:1-17 / Matt. 23:1-12

MASS: *Gaudeamus* (White)

VESPERS: Esther 8 / Gal. 5:2-15

Friday, August 23.

Vigil of St. Bartholomew

MATINS: I Sam. 1:1-20 / Matt. 23:13-26

MASS: *Ego autem* (Violet)

VESPERS: Isa. 66:1-2, 18-23 / Luke 6:12-23

Saturday, August 24.

ST. BARTHOLOMEW THE APOSTLE

MATINS: Gen. 28:10-end / John 1:43-end

MASS: *Mibi autem* (Red)

VESPERS: Micah 4:1-7 / I Peter 1:22 - 2:10

Sunday, August 25.

EIGHTH SUNDAY AFTER TRINITY

Comm. St. Hilda of Whitby, Abbess

MATINS: Gen. 44:18 - 45:15 / Matt. 7:1-12

MASS: *Suscepimus* (Green)

VESPERS: Gen. 18:20-end / Luke 11:5-13

Monday, August 26.

St. Zephyrinus, PM

MATINS: I Sam. 2:26-end / Matt. 24:1-28

MASS: *Sacerdotes Dei* (Red)

VESPERS: Zech. 9:9-16 / I Cor. 1

Tuesday, August 27.

Feria (Votive of the Holy Angels)

MATINS: I Sam. 3 / Matt. 24:29-end

MASS: *Benedicite Dominum* (White)

VESPERS: Zech. 10 / I Cor. 2

Wednesday, August 28.

St. Augustine of Hippo, BCD

Comm. St. Hermes, M.

MATINS: I Sam. 4:1-18 / Matt. 25:1-30

MASS: *In medio* (White)

VESPERS: Isa. 1:4-9 / John 3:22-30

Thursday, August 29.

The Decollation (Beheading) of St. John Baptist

Comm. St. Sabina, M.

MATINS: Ezek. 3:4-11 / Matt. 11:2-19

MASS: *Loquebar de testimoniis* (Red)

VESPERS: Wisdom 5:15-20 / Luke 12:1-12

Friday, August 30.

SS. Felix & Adactus, Mm.

MATINS: I Sam. 6:1 - 7:2 / Matt. 26:1-6

MASS: *Sapientiam sanctorum* (Red)

VESPERS: Zech. 12:9 - 13:6 / I Cor. 4:18 - 5:end

Saturday, August 31.

St. Aidan of Lindisfarne, BC

MATINS: I Sam. 7:3-end / Matt. 26:17-35

MASS: *Statuit ei* (White)

VESPERS: Zech. 14 / I Cor. 6

Sunday, September 1.

NINTH SUNDAY AFTER TRINITY

Comm. St. Giles, Abbot

Comm. Twelve Holy Brethren

MATINS: Exod. 32:1-24 / John 4:1-30

MASS: *Ecce Deus* (Green)

VESPERS: Jonah 1:1 - 2:1, 10 / Acts 27:14-end

Monday, September 2.

St. Stephen of Hungary, KC

MATINS: I Sam. 8 / Matt. 26:36-56

MASS: *Os iusti* (White)

VESPERS: Mal. 1 / I Cor. 7:10-35

Tuesday, September 3.

Feria (For the Dead)

MATINS: I Sam. 9:1 - 10:1 / Matt. 26:57-end

MASS: *Requiem aeternum* (Black)

VESPERS: Mal. 2:1-9 / I Cor. 8

Wednesday, September 4.

Translation of St. Cuthbert

MATINS: I Sam. 10:17 - 11:13 / Matt. 27:1-26

MASS: *Sacerdotes tui* (White)

VESPERS: Mal. 2:10-16 / I Cor. 9

Thursday, September 5.

Feria (Votive of Christ the High Priest)

MATINS: I Sam. 11:14 - 12:end / Matt. 27:27-56

MASS: *Juravit Dominus* (White)

VESPERS: Mal. 2:17 - 3:6 / I Cor. 10

Friday, September 5.

Feria (Votive against the Enemies of True Religion)

MATINS: I Sam. 13 / Matt. 27:57-end

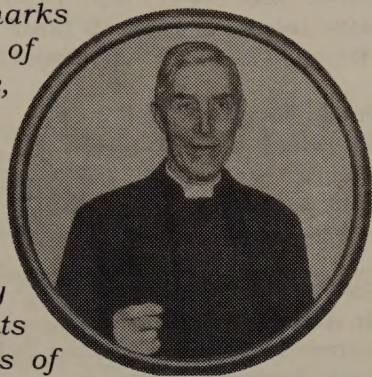
MASS: *Exsurge* (Violet)

VESPERS: Mal. 3:7-12 / I Cor. 11:17-end

QUESTIONS TO OUR RESIDENT EXPERT,

Monsignor Felix

None of the remarks recorded here are of any official value, nor do they represent any person, or entity, or place, created or uncreated. Monsignor Felix is a kindly phantom who haunts the editorial offices of the LION, a completely unofficial newsletter for members only.



DEAR MONSIGNOR FELIX,

Why do the Western Rite Orthodox use such an outdated and archaic form of the English language? All those "Thees" and "Thous" are so formal. Isn't church supposed to be more democratic - about people, and their needs?

Signed, You Who

My dearest You Who,

You are quite correct that the Antiochian Western Rite Orthodox are very clearly in support of traditional, liturgical English - as well as the entire Antiochian Archdiocese, as may be seen in her official English service books for the Eastern Rite, such as the "Hapgood" Service Book, Bishop Basil's "Liturgicon," and Nassar's "Divine Prayers and Services." It may be said, therefore, that the Antiochian Archdiocese, in both her Western Rite and her Eastern Rite, considers that form of English commonly called "Elizabethan" or "Tudor" to be the authentic idiom or dialect of prayer in the English language.

Scholars of the English language recognize that there are many different dialects, sub-dialects and idioms within the language, suited to different sciences, localities and professions. The "outdated, archaic" form of the English language which we use for worship is none other than the authentic devotional, liturgical, religious dialect of the English language, designed for the purpose of worshipping God, teaching the Faith, reading the Holy Scriptures, and administering the Sacraments within a specific ecclesiastical context. As Dom Jacques Hourlier of Solesmes writes:

"All sacred languages tend to create a certain holy or 'hieratic' atmosphere. They build a wall between the sacred and the secular, between the words of prayer and the common speech of everyday life. A sacred language is not meant to be immediately intelligible to just anyone. As an Englishwoman once wrote to me: 'When conversing with God, I wouldn't care to employ the same expressions I use when talking to my butcher.'" [*Reflections on the Spirituality of Gregorian Chant*, p. 26].

Our Western Rite services are translated from the Latin, which is an ancient and venerable language, austere in many ways, but also beautiful and poetic. In order for our translation to be as faithful as possible to the English, we do use a form of the English language which is, admittedly, old-fashioned and best suited to both the letter and the spirit of the Latin originals. We are convinced that "everyday language" cannot possibly capture the real sense of the classical languages. For instance, "contemporary" English has lost the whole idea of a distinction between the singular and plural of the second person, even as other contemporary languages (German and French, for instance) have retained it. "You" applies to both one person and many persons in contemporary English, whereas in the English religious dialect "Thee" refers to one person and "You" to many persons.

What is important is that "Thou" is the only form of the second person address which can denote a personal, intimate, and transcendent relationship - therefore, it is most appropriate for addressing God and other beloved persons (spouses, children, family members) - whereas "You" is impersonal, purely immanent and horizontal, from the language of commerce and business. Orthodox Catholic Christians who confess the Unity of the Godhead also might appreciate the singular second person "Thou" form in addressing the Deity, whereas Mormons, Hindus,

and other polytheists might prefer the "You" form.

When we make our common prayer to God, in the Holy Sacrifice of the Mass, or in the Divine Office, doesn't it make sense to offer our worship in the best available language, one which is best suited to express the high and mystical concepts of the Orthodox Catholick Faith? Compare, for instance, the traditional English translation of the first line of the *Te Deum*, "We praise thee, O God: We acknowledge thee to be the Lord," with the contemporary translation, "You are God. We praise you." Is there really any doubt as to which is better suited to our worship of God? Are we telling God that we praise him and that we acknowledge him, or are we informing him (just in case he forgot) that he is God?

Indeed, a more formal, exact and poetic form of English is needed for our worship. There must be a "language of prayer" as distinct from the language of the street, or commerce, or television. This is precisely because worship is not an "everyday," "ordinary" occurrence. It is neither business, nor entertainment. Worship is not about "people" and "their needs." It is rather about God, who he is, and what he wills for us. It is the very participation of Christians on earth with the glorious worship of the Lamb in heaven (as described by St. John the Divine in the Apocalypse). For a fitting language of prayer, English-speaking Christians need only look to a high form of the English language, indeed probably the highest form ever developed, that of Tudor and Elizabethan England. Why would we offer to God anything less than the best? This is the language of Shakespeare, Ben Jonson, George Herbert, John Donne, Lancelot Andrewes – a period of the development of the English language, which, in the opinion of T. S. Eliot, has never been equaled, and likely never will. Similarly, John Henry Newman, even after leaving the Church of England for the Roman Catholic Church, described the language of the Prayer Book and the King James Bible as "the grave and majestic English" which had the great merit of "associating religion with compositions which even humanly considered, are among the most sublime and beautiful ever written." [*Grammar of Assent*, IV:2]. Likewise, a Novus Ordo Roman Catholic priest, Father George Rutler (of EWTN television fame), when asked "is there anything you miss about being an Episcopalian," answered "Yes. The Mass in English."

The form of English pioneered in the compilation of the *Book of Common Prayer* and in the translation of the 1611 Authorised Version Bible ("King James") was the answer to a great challenge. It was thought by

many, even in England, that it was absolutely impossible to do a decent translation into English from Latin and Greek, because English was vulgar and ill-fitted to express high concepts. However, the Prayer Book and the King James Bible proved once and for all that English can be an exact, subtle, beautiful and poetic language, fit for both scholarship and the worship of Almighty God. This form of English was deliberately a compromise between the "common" language of the people, and the language of poets and scholars. English, at this time, is made (through the invention and aquisition of new vocabulary, grammatical structures, and poetic expression) a language of equal expressive power to Greek and Latin – in other words, in the 16th and 17th centuries, English became a language of prayer, a vehicle of divine inspiration, theological reflection, hymnody, praise, and liturgical action.

I don't quite understand why such a form of English is considered to be un-democratic, unless "democratic" means the lowest common denominator. As H.R.H. Charles the Prince of Wales recently said, "Poetry is for everybody . . . but banality is for nobody. It might be accessible for all, but so is a desert." [*The Real Common Worship*, p. 22]. I believe that the traditional, liturgical English idiom is radically democratic, as it contains such highly memorable phrases and timeless beauty which always have and always will stir the human heart to contemplation of Almighty God. By contrast, "contemporary language" has the opposite effect – it is best suited to everyday, purely immanent hum-drum business. And it is in fact the least democratic of all, because it benefits no one.

One might also recall the famous quote from G. K. Chesterton's book *Orthodoxy*, that tradition is in fact the most democratic of all:

"Tradition means giving a vote to most obscure of all classes, our ancestors. It is the democracy of the dead . . . Tradition refuses to submit to the small and arrogant oligarchy of those who merely happen to be walking about. All democrats object to men being disqualified by the accident of birth; tradition objects to their being disqualified by the accident of death. Democracy tells us not to neglect a good man's opinion, even if he is our groom; tradition asks us not to neglect a good man's opinion, even if he is our father."

Why not use a form of English which has been proven by our English-speaking fathers and hallowed by over five centuries of their God-pleasing prayers? §

A Confession of Faith.

From the *Preces Privatae* [Private Prayers]
of Bishop Lancelot Andrewes.

*Translated from the Greek and Latin
by J. H. Newman.*

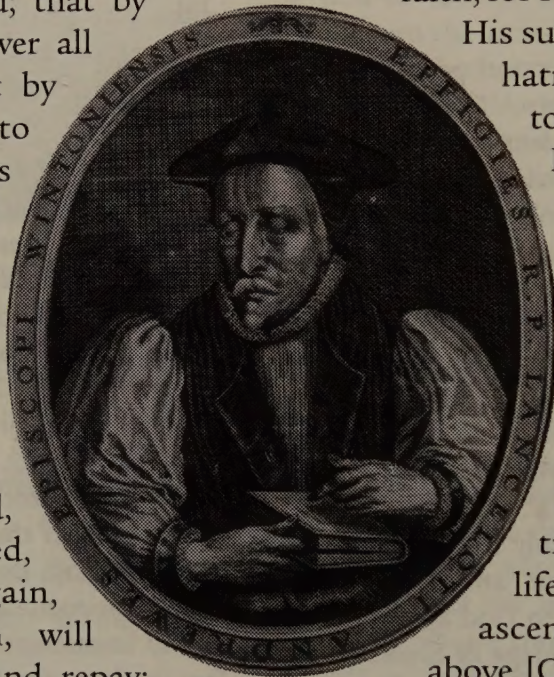
I BELIEVE, O Lord, in Thee, Father, Word, Spirit, One God; that by Thy fatherly love and power all things were created; that by Thy goodness and love to man [Titus iii. 4.] all things have begun anew in Thy Word [Ephesians i. 10]; who for us men and for our salvation [Nicene Creed] was made flesh [St. John i. 14], was conceived and born [St. Luke i. 31], suffered and was crucified, died and was buried, descended and rose again, ascended and sat down, will return [Apostles' Creed] and repay; that by the shining forth and working of Thy Holy Spirit hath been called out of the whole world a peculiar people [Titus ii. 14] into a polity, in belief of the truth [II Thessalonians ii. 13] and sanctity of living [II St. Peter iii. 11]; that in it we are partakers of the communion of saints and forgiveness of sins in this world [Apostles' Creed]; that in it we are waiting for resurrection of the flesh and life everlasting in the world to come [Nicene Creed].

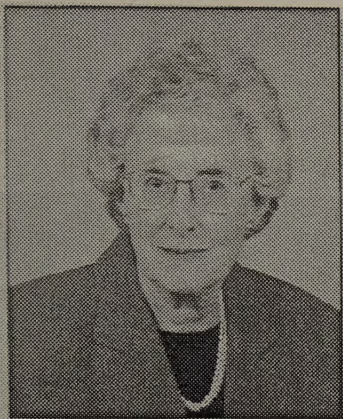
This most holy faith [St. Jude 20] which was once delivered to the saints [Ibid. 3], I believe O Lord; help thou mine unbelief [St. Matthew ix. 24], and vouchsafe to me

to love the Father for His fatherly love, to reverence the Almighty for His power, as a faithful Creator to commit my soul to Him in well doing [I St. Peter iv. 19].

Vouchsafe to me to partake from Jesus of salvation [St. Matthew i. 21], from Christ of anointing [I John ii. 20], from the Only-begotten of adoption [Galatians iv. 5, 6]. To worship the Lord for His conception, in faith; for His birth, in humility; for His sufferings, in patience and hatred of sin; for His Cross, to crucify beginnings; for His death, to mortify the flesh; for His burial, to bury evil thoughts in good works [Greek Horologion]; for His descent, to meditate upon hell [St. Gregory Nazianzen, Oratio xlv. 24]; for His resurrection, upon newness of life [Romans vi. 4]; for His ascension, to mind things above [Colossians iii. 2]; for His sitting on high, to mind the good things on His right [Ibid. 1; Psalm xvi. 12]; for His return, to fear His second appearance; for His judgment, to judge myself ere I be judged [I Corinthians xi. 31].

From the Spirit vouchsafe to me the breath of salutary grace [Titus ii. 11]. In the holy and catholic Church to have my own calling [Hebrews iii. 1], and holiness [Ibid. xii. 14], and portion [Ibid. ii. 4], and a fellowship of her sacred rites, prayers, fastings, groans, vigils, tears and sufferings, for assurance of remission of sins, for hope of resurrection and translation to eternal life. §





MARY FRANCES CARLSON was born to Helen and Everette Lawrence on 4 February 1923. She was the surviving twin and weighed a little over three pounds at birth. Siblings were added to the family: twins Philip and Phyllis, and finally, Dorothy. They lived near St. Mark's at the old 1160 Lincoln location and became involved in Sunday School and Youth activities. In 1936 all the children were baptized at St. Mark's.

Mary Frances graduated from High School in 1941 and was elected to the National Honor Society. She went on to Colorado Women's College and was graduated with an Associate of Fine Arts degree in 1943. After her graduation she enrolled in Engineering Science Management War Training and learned aircraft drafting.

During the Second World War she went to work at Consolidated Aircraft in San Diego where she drew warplane parts. Afterward, in 1955, she was graduated from the University of Denver with a Bachelor's degree in Fine Arts. She worked for several years as a draftsman at the Amoco Company and made many friends there.

Mary Frances married John Erick Carlson on 28 November 1964 in the Chapel of the Holy Comforter at St. Mark's. He died in 1981. Mary Frances made many memorial gifts over the years by which she provided prayers for family members and contributed to the Altar Flower fund. She served for years as Directress of the Altar Guild and rarely missed a Sunday in Church.

About ten years ago she and friends made a pilgrimage to France and many of the high places of Christian and European civilization. Mary was very gifted in matters of art and design and was always consulted about renovations at St. Mark's. She was very supportive of the iconography produced by Mary Sullivan Coit and of the carved stone altar we propose to install. Approval from



Saint Mark's Parish of Denver

Mary Frances was the highest recommendation for any work of art. Among her own contributions is the pen and ink drawing of the third St. Mark's building which has adorned many greeting cards and frequently appears in the LION and on Church bulletins.

Mary reposed on Saturday morning, 27 July and was buried from St. Mark's with a requiem Vespers on 31 July, Requiem Matins and Mass on 1 August, and laid to rest at Crown Hill Cemetery next John E.

She was much beloved by those whose lives she touched at St. Mark's and amongst her friends, neighbors, and family.

Rest eternal grant unto her, O Lord, , and may light perpetual shine upon her, for endless ages with thy blessed ones, for thou art gracious.

Dear Dottie,

I know we have met, but I am unable to find your address so I have asked the church to give this to you.

I was very shocked and saddened to learn of Mary's death. I know you all feel a great loss, as I do also. It is almost 61 years since I met Mary at CWC. CWC is long gone, but I seem to have thought Mary would be in my life forever.

Even tho' I have been confined to my home for the last 6 months due to illness I have talked to Mary and thought of her often, and I now I always shall and always be grateful for her long acquaintance. Her faith and her goodness were always an inspiration.

I send my sincerest sympathy to you all.

Jean Robinson



Charlotte Anne Stephenson and friends at the Brown Palace Tea.

John and Dottie Eklund thank everyone who has sent letters and cards and contributions to the Mary Frances Carlson memorial fund. Rest eternal grant unto her, O Lord.



Charlotte Stephenson has moved back to Buchanan, Michigan to be near two of her brothers and other family members. Her new address:

308 Whitman Court
Buchanan, MI 49107

Fr. John was able to bless her new house during a trip to Detroit... arriving just 30 minutes ahead of the moving van! In Detroit arrangements were made to freight a stone altar to Denver. All 2,249 lbs. have been safely delivered. We hope to install it this Fall, D.v.

St. James Parish, Ft. Collins, Colorado
invite the faithful to attend Vespers at 6:00 PM
on the Feast of St. Aidan of Lindisfarne
Saturday, 31 August 2002

His Grace, Bishop Basil will attend and be honoured regarding the 10th anniversary of his Consecration.

Coffee & Refreshments will follow.

2610 S. East Frontage Road (directions are available at St. Mark's)

The St. Mark's Bookstore

has renewed its inventory of books and icons including,

The Orthodox Study Bible, leather bound for 10% off retail or \$45⁰⁰ from Conciliar Press. There are several new titles from Regina Press, carefully selected to avoid anti-Catholic rantings from lately regenerated bapto/orthodox authors.



Colorado's delegates to the Western Rite Conference await their Vanguard Airlines flight to Orlando, Florida.

THE LION

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